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A LETTER TO Mr. PENN, WITH His Anſwer.

To the Honorable *William Penn*, Eſq; Proprietor and Governor of *Pennſylvania*.

Honoured Sir,

THO the Friendſhip, with which you are pleaſed to honour me, doth afford me ſufficient opportunities of Diſcourſing with you upon any Subject, yet I chuſe rather at this time to offer unto you, in Writing, ſome reflections which have occur'd to my thoughts, in a matter of no common Importance. The Importance of it doth primarily and directly reſpect your ſelf, and your own private Concernments: But it alſo conſequentially and effectually regards the King, His Government, and even the peace and ſettlement of this whole Nation. I entreat you therefore to bear with me, if I endeavour in this manner, to give ſomewhat more weight unto my words, than would be in a tranſient Diſcourſe, and leave them with you as a Subject that requires your retired Conſideration.

You are not ignorant that the part you are ſuppoſed to have had of late Years in publick Affairs, tho without either the *Title*, or *Honour*, or *Profit* of any Publick Office, and that eſpecially your avowed endeavours to introduce amongſt us a general and inviolable *Liberty of Conſcience* in matters of *Meer Religion*, have occaſioned the miſtakes of ſome men, provoked the malice of others, and, in the end, have raiſed againſt you a multitude of Enemies, who have unworthily defamed you with ſuch Imputations as I am ſure you abhor. This I know you have been ſufficiently informed of, tho I doubt you have not made ſufficient reflection upon it. The Conſciouſneſs of your own Innocence ſeems to me to have given you too great a contempt of ſuch unjuſt and ill grounded Slanders. For however glorious it is, and reaſonable, for a truly Vertuous Mind, whoſe inward Peace is founded upon that Rock of Innocence, to deſpiſe the empty noiſe of popular Reproach, yet even that Sublimity of Spirit may ſometimes ſwell to a reprovable Exceſs. To be ſteady and immovable in the proſecution of wiſe and honeſt Reſolutions, by all honeſt and prudent means, is indeed a Duty that admits of no exception. But nevertheleſs it ought not to hinder that, at the ſame time, there be alſo a due care taken of preſerving a fair Reputation.

A good Name, says the Wise Man, *is better than a precious Ointment.* It is a Perfume that recommends the Person, whom it accompanies, that procures him every where an easie Acceptance, and that facilitates the Success of all his Enterprises. And for that reason, tho there were no other, I entreat you to observe, that the care of a Man's Reputation is an essential part of that very same Duty that engages him in the pursuit of any worthy Design.

But I must not entertain you with a Declamation upon this general Theme. My business is to represent to you, more particularly, those very Imputations which are cast upon your self, together with some of their evident Consequences; that if possible, I may thereby move you to labour after a Remedy. The Source of all arises from the ordinary Access you have unto the King, the Credit you are supposed to have with Him, and the deep Jealousie that some People have conceived of His intentions in reference to Religion. Their Jealousie is, that his Aim has been to settle Popery in this Nation, not only in a fair and secure Liberty, but even in a predominating Superiority over all other Professions. And from hence the inference follows, that Whosoever has any part in the Councels of this Reign, must needs be Popishly affected: But, that to have so great a part in them, as you are said to have had, can happen to none but an absolute Papist. That is the direct Charge. But that is not enough. Your Post is too considerable for a Papist of an ordinary form: and therefore you must be a Jesuit. Nay to confirm that Suggestion, it must be accompanied with all the circumstances that may best give it an air of Probability; as that you have been bred at *St. Omers*, in the Jesuits College; that you have taken Orders at *Rome*, and there obtained a Dispensation to Marry; and that you have, since then, frequently officiated as a Priest, in the Celebration of the Mass, at *White-Hall*, St. *James's*, and other Places. And this being admitted, nothing can be too black to cast upon you. Whatsoever is thought amiss either in Church or State, tho never so contrary to your Advice, is boldly attributed to it. And if other Proofs fail, the Scripture it self must be brought in to confirm, *That whosoever offends in one Point* (in a Point especially so essential as that of our too-much-affected Uniformity) *is guilty of the Breach of all our Laws.* Thus the Charge of Popery draws after it a Tail, like the *Et cætera* Oath, and by endless Inuendo's, prejudicates you as guilty of whatso ever Malice can invent, or Folly believe. But that Charge therefore being removed, the Inferences that are drawn from it will vanish, and your Reputation will easily return to its former Brightness.

Now, that I may the more effectually perswade you to apply some Remedy to this Disease, I beseech you, Sir, suffer me to lay before you some of its pernitious Consequences. It is no trifling matter for a Person raised as you are, above the common level, to lie under the prejudice of so general a Mistake, in so important a Matter. The general, and the long prevalency of any Opinion gives it a strength, especially amongst the Vulgar, that is not easily shaken. And as it happens that you have also Enemies of a higher Rank, who will be ready to improve such popular Mistakes, by all sorts of malicious Artifices. It must be taken for granted that those Errors will be thereby still more confirmed, and the inconveniences that may arise from thence no less increased. This, Sir, I assure you, is a melancholy prospect to your Friends. For we know you have such Enemies. The Design of so *Universal a Liberty of Conscience*, as your principles have lead you to promote, has offended many of those whose interest it is to cross it. I need not tell you how many, and how powerful they are. Nor can I tell you, either how far, or by what waies and means, they may endeavor to execute their Revenge. But this however I must needs tell you, That in your present Circumstances there is sufficient ground for so much Jealousie, at least, as ought to excite you to use the Precaution of some publick Vindication. This the Tenderness of Friendship prompts your Friends to desire of you; And this the just Sense of your Honour, which true Religion does not extinguish, requires you to execute.

Pardon, I entreat you, Sir, the earnestness of these Expressions; nay suffer me, without Offence, to expostulate with you yet a little farther. I am fearful lest these personal Considerations, should not have their due weight with you; and therefore I cannot omit to reflect also upon some more general Consequences of your particular Reproach. I have said it already, *That the King, His Honour, His Government, and even the Peace and Settlement of this whole Nation, either are, or have been concerned in this matter*, Your Reputation, as you are said to have meddled in publick Affairs, has been of publick Concernment. The promoting a General Liberty of Conscience having been your particular Province, The Aspersion of *Popery* and *Jesuitism*, that has been cast upon you, has reflected upon His Majesty; for having made use, in that Affair, of so disguised a Person as you are supposed to have been. It has also weakned the force of all your Endeavours, obstructed their Effect, and contributed greatly to disappoint this poor Nation of that inestimable happiness, and secure Establishment,

ment, which I am perſwaded you deſigned, and which all good and wiſe men agree that a *juſt and inviolable Liberty of Conſcience* would infallibly produce. I heartily wiſh this Conſideration had been ſooner laid to heart, and that ſome demonſtrative Evidence, of your Sincerity in the Profeſſion you make, had accompanied all your endeavours for Liberty.

But what do I ſay, or what do I wiſh for? *I* confeſs that *I* am now ſtruck with Aſtoniſhment, at that abundant Evidence, which *I* know you have conſtantly given, of the Oppoſition of your Principles to thoſe of the *Romiſh* Church; and at the little regard there has been had unto it. *If* an open Profeſſion of the directeſt Oppoſition againſt Popery, that has ever appeared in the World, ſince Popery was firſt diſtinguiſhed from common Chriſtianity, would ſerve the turn, this cannot be denied to all thoſe of that *Society*, with which you are joyned in the Duties of Religious Worſhip. *If* to have maintained the Principle of that *Society*, by frequent and fervent *Diſcourſes*, by many elaborate Writings, by ſuffering *Ignominy*, *Imprisonment*, and other manifold Diſadvantages in defence thereof, can be admitted as any proof of your ſincere Adherence thereunto, this, it is evident to the World, you have done already. Nay further, if to have enquired as far as was poſſible for you, into the particular Stories that have been framed againſt you, and to have ſought all means of rectifying the Miſtakes upon which they were grounded, could in any meaſure avail to the ſetting a true Character of you in mens Judgments, this alſo *I* know you have done. For *I* have ſeen under the Hand of a Reverend Dean of our *Engliſh* Church, a full acknowledgment of Satisfaction received from you, in a ſuſpicion he had entertained, upon one of thoſe Stories, and to which his Report had procured too great Credit. And tho *I* know you are averſe to the publiſhing of his Letter without his expreſs leave, and perhaps may not now think fit to ask it, yet *I* am ſo thoroughly aſſured of his Sincerity and Candor, that *I* cannot doubt but he has already vindicated you in that matter, and will (according to his promiſe) be ſtill ready to do it upon all Occaſions. Nay, *I* have ſeen alſo your Juſtification from another Calumny of common Fame, about your having Kidnapp'd one who had been formerly a *Monk*; out of your *American* Province, to deliver him here into the hands of his Enemies; *I* ſay, *I* have ſeen your Juſtification from that Story under that Perſons own Hand: And his return to *Pennſylvania*, where he now reſides, may be an irrefragable Confutation of it, to any that will take the pains to enquire thereinto.

Dr. *Tillotſon.*

Really it afflicts me very much to conſider that all this does not ſuffice. *If I* had not that particular reſpect for you, which *I* ſincerely profeſs, yet *I* could not but be much affected, that any man who had deſervedly acquired ſo fair a Reputation as you have formerly had, whoſe integrity and Veracity had alwaies been reputed ſporleſs, and whoſe Charity had been continually exerciſed in ſerving others, at the dear expence of his Time, his Strength, and his Eſtate, without any other Recompence than what reſults from the conſciouſneſs of doing good, *I* ſay, *I* could not but be much affected to ſee any ſuch Perſon fall, innocently and undeſervedly, under ſuch unjuſt Reproaches as you have done. It is a hard caſe, and I think no man, that has any Bowels of Humanity, can reflect upon it without great Relentings.

Since therefore it is ſo, and that ſomething remains yet to be done, ſomething more expreſs, and eſpecially more publick, than has yet been done for your Vindication, I beg of you, Dear Sir, by all the tender Efficacy that Friendſhip, either mine, or that of all your Friends and Relations together, can have upon you: by the due Regard which Humanity and even Chriſtianity obliges you to have to your Reputation; by the Duty you owe unto the King; by your Love unto the Land of your Nativity; and by the Cauſe of Univerſal Religion and Eternal Truth; Let not the ſcandal of *Inſincerity*, that *I* have hinted at, lie any longer upon you; but let the Senſe of all theſe Obligations perſwade you to gratifie your Friends and Relations, and to ſerve your King, your Country, and your Religion, by ſuch a publick Vindication of your Honour as your own Prudence, upon theſe Suggeſtions, will now ſhew you to be moſt neceſſary and moſt expedient, *I* am, with unfeigned and moſt reſpectful Affection,

Honoured Sir,

London, *October the* 20*th* 1688.

Your moſt humble and moſt obedient Servant.

Mr.

Mr. *Penn*'s Anſwer to the foregoing Letter.

Worthy Friend,

IT is now above twenty Years, I thank God, that I have not been very ſolicitous what the World thought of me. For ſince I have had the *Knowledge of Religion from a Principle in my Self*, the firſt and main Point with me, has been to approve my Self in the ſight of God, through Patience and Well-doing: So that the *World* has not had weight enough with me, to ſuffer its good Opinion to raiſe me, or its ill Opinion to deject me. And if that had been the only Motive or Conſideration, and not the deſire of a good Friend in the name of many others, I had been as ſilent to thy Letter as I uſe to be to the Idle and Malitious *Shams* of the *Times*. But as the Laws of *Friendſhip* are ſacred with thoſe that value that Relation, ſo I confeſs this to be a Principle One with me, not to deny a Friend the ſatisfaction he deſires, when it may be done without offence to a good Conſcience.

The Buſineſs chiefly inſiſted upon, is my *Popery*, and endeavours to promote it, I do ſay then, and that with all Sincerity, that I am not only no *Jeſuit*, but no *Papiſt*. And which is more, I never had any Temptation upon me to be it, either from doubts in my own mind about the way I profeſs, or from the diſcourſes or writings of any of that Religion. And in the Preſence of Almghty God, I do declare, that the King did never once, directly or indirectly, attack me, or tempt me upon that Subject, the many years that I have had the Advantage of a free Acceſs to him; ſo unjuſt, as well as ſordidly falſe, are all thoſe Stories of the Town.

The only Reaſon, that I can apprehend, they have to repute me a *Roman Catholick*; is my frequent going to *White-Hall*; a place no more forbid to me than the reſt of the World, who yet, it ſeems, find much fairer Quarter. I have almoſt continually had one Buſineſs or other there for our Friends, whom I ever ſerved with a ſteady Solicitation, thro all times ſince I was of their Communion.

I had alſo a great many perſonal good Offices to do upon a Principle of Charity, for People of all perſwaſions; thinking it a Duty to improve the little Intereſt I had, for the good of thoſe that needed it, eſpecially the *Poor*. I might add ſomething of my own Affairs too; though I muſt own (if I may without vanity) that they have ever had the leaſt ſhare of my Thoughts or Pains, or elſe they would not have ſtill depended as they yet do.

But becauſe ſome People are ſo unjuſt as to render Inſtances for my *Popery* (or *Hypocriſie* rather, for ſo it would be in me) 'tis fit I contradict them as particularly as they accuſe me. I ſay then ſolemnly, that I am ſo far from having been bred at St. *Omers* and having received Orders at *Rome*, that I never was at either place, nor do I know any body there; nor had I ever a Correſpondency with any body in thoſe Places, which is another Story invented againſt me. And as for my Officiating in the *King*'s *Chappel*, or any other, it is ſo ridiculous as well as untrue, that beſides that no body can do it but a Prieſt, and that I have been marryed to a Woman of ſome Condition above ſixteen Years, which no Prieſt can be, by any Diſpenſation whatſoever; I have not ſo much as *looked* into any Chappel of the *Roman* Religion, and conſequently not the Kings; tho a common curioſity warrants it daily to People of all Perſwaſions.

And once for all, I do ſay, that I am a *Proteſtant Diſſenter*, and to that degree ſuch, that I challenge the moſt celebrated Proteſtant of the *Engliſh Church*, or any other, upon that Head, be he *Lay-man* or *Clergy-man*, in *Publick* or in *Private*. For I would have ſuch People know, 'tis not impoſſible for a *True Proteſtant Diſſenter* to be *Dutiful*, *Thankful*, and *Serviceable* to the King, though he be of the *Roman Catholick* Communion. We hold not our *Property* or *Protection* from Him by our *Perſwaſion*, and therefore His *Perſwaſion* ſhould not be the Meaſure of our *Allegiance*. I am ſorry to ſee ſo many that ſeem fond of the Reformed Religion, by their Diſaffection to Him, recommend it ſo ill. Whatever Practices of *Roman Catholicks* we might reaſonably object againſt (and no doubt but ſuch there are) yet He has diſclaim'd and reprehended thoſe ill things, by His *declared Opinion* againſt Perſecution; by the Eaſe in which He actually indulges all Diſſenters; and by the Confirmation he offers in Parliament for

for the *Security of the Protestant Religion and Liberty of Conscience.* And in His Honour, as well as in my own Defence, I am obliged in Conscience to say that he has ever declared to me it was His Opinion; and on all occasions, when *Duke*, he never refused me the repeated Proofs of it, as often as I had any *Poor Sufferers for Conscience sake* to sollicit His help for.

But some may be apt to say, *Why not any Body else as well as I? Why must I have the preferable access to other Dissenters, if not a Papist?* I Answer, I know not that it is so. But this I know, that I have made it my Province and Business; I have followed and prest it, I took it for my Calling and Station, and have kept it above these sixteen Years; and which is more, (if I may say it without *Vanity* or *Reproach*) wholly at my own Charges too. To this let me add the Relation my Father had to this Kings Service; his particular Favour in getting me released out of the *Tower* of *London* in 69; my *Fathers* humble Request to Him upon his *Death-bed* to protect me from the Inconveniencies and Troubles my Perswasion might expose me to; and His Friendly Promise to do it, and exact Performance of it, from the moment I addressed my self to Him; I say, when all this is considered, any Body that has the least pretence to *Good Nature*, *Gratitude*, or *Generosity*, must needs know how to interpret my Access to the King.

Perhaps some will be ready to say this is not all, nor is this yet a fault, but that I have been an Adviser in other matters, disgustful to the Kingdom, and which tend to the Overthrow of the Protestant Religion, and the Liberties of the People. A likely thing indeed, that a *Protestant Dissenter*, who from fifteen Years Old has been (at times) a Sufferer, *in his Father's Family*, *in the University*, *and by the Government*, for being so, should design the Destruction of the Protestant Religion! This is just as probable, as it is true, that *I dy'd a Jesuit* six years ago in *America*. Will men still suffer such Stuff to pass upon them? Is any thing more foolish, as well as false, than that because I am often at *White-Hall*, therefore I must be Author of all that is done there that does not please abroad? But supposing some such things to have been done; pray tell me, if I am bound to oppose any thing that I am not call'd to do? I never was a Member of *Council*, *Cabinet* or *Committee*, where the Affairs of the Kingdom are transacted. I have had no Office or Trust, and consequently nothing can be said to be done by me; nor, for that reason, could I lie under any *Test* or any Obligation to discover my Opinion of Publick Acts of State; and therefore, neither can any such Acts, nor any Silence about them in Justice be made my Crime. *Volunteers* are *Blanks* and *Cyphers* in all Governments. And unless calling at *White-Hall* once a day, upon many Occasions, or my not being turn'd out of nothing (for that no Office is) be the Evidence of my Compliance in disagreeable things, I know not what else can with any Truth be alledged against me. However, one thing I know that I have every where most religiously observ'd, and endeavour'd in Conversation with Persons of all Ranks and Opinions, to allay Heats, and moderate Extremities, even in the Politicks. 'Tis below me to be more particular. But I am sure it has been my endeavor, that if we could not meet all upon a Religious Bottom, at least we might meet upon a *Civil One*, *the good of England*; which is the common interest of King and People: That He might be great by Justice, and we free by Obedience; distinguishing rightly on the one hand, between *Duty* and *Slavery*; and on the other, between *Liberty* and *Licentiousness*.

But, alas, I am not without my Apprehensions of the Cause of this behaviour towards me, and in this I perceive we agree; I mean, my *constant Zeal for an Impartial Liberty of Conscience*. But if that be it, the Cause is too good to be in pain about it. I ever understood *That* to be the natural Right of all men; and that he that had a Religion without it, his Religion was one of his own. For what is not the Religion of a man's choice, is the Religion of him that opposes it. So that *Liberty of Conscience* is the first *Step* to have a Religion. This is no new Opinion with me. I have writ many *Apologies* within the last twenty years to defend it, and that impartially. Yet I have as constantly declared, that Bounds ought to be set to this Freedom, and that *Morality* was the best; and that as often as *That* was violated under a pretence of Conscience, it was fit the *Civil Power* should take place. Nor did I ever once think of promoting any sort of *Liberty of Conscience*, for any body, which did not preserve the Common Protestancy of the Kingdom, and the Antient Rights of the Government: For to say Truth, the one cannot be maintained without the other.

Upon the whole matter, I must say, I love *England*; I ever did so; and that I am not in her Debt. I never valued *Time*, *Money*, or *Kindred* to serve her and do her good. No Party could ever byas me to her Prejudice, nor any Personal interest oblige me in her wrong. For I always abhor'd *discounting Private Favours to the Publick Cost*.

Would I have made my Market of the Fears and Jealousies of People, when this King came to the Crown, I had put *Twenty Thousand Pounds in my Pocket*,

Poderunt a Hundred Thousand into my Province. For in high numbers of People were then upon the Wing, but I waited all, hop'd for better times, expected the Effect of the Kings Word for *Liberty of Conscience*, and Happiness by it; and till I saw my own Friends, with the Kingdom, deliver'd from the *Legal Bondage*, which *Penal Laws* for Religion had subjected them to. I could with no Satisfaction think of leaving *England*, though much to my Prejudice beyond Sea, and at my great Expence here, having in all this time, never had either Office or Pension, and always refusing the Rewards or Gratuities of those I have been able to oblige.

If therefore an *Universal Charity*, if the asserting an *Impartial Liberty of Conscience, if doing to others as one would be done by*, and an open avowing, and steady practising of these things, in all time, to all Parties, will justly lay a Man under the Reflection of being a *Jesuit*, or *Papist* of any Rank. I must not only submit to the *Character*, but imbrace it too; and I care not who knows, that I can wear it with more Pleasure, than it is possible for them with any Justice to give it me. For these are *Corner Stones and Principles* with me; and I am scandalized at all Buildings that have them not for their Foundations. For Religion it self is an empty Name without them; *A Whited-Wall, a Painted Sepulchre*; No Life or Vertue to the Soul, No good Example to one Neighbour. Let us not flatter our selves, *We can never be the better for our Religion, if our Neighbour be the worse for it.* Our fault is, we are apt to be mighty hot upon speculative Errors, and break all Bounds in our Resentments; but we let practical ones pass without Remark, if not without Repentance: As if a mistake about an obscure Proposition of Faith were a greater evil, than the breach of an undoubted Precept. Such a Religion the Devils themselves are not without; for they have both Faith and Knowledg, but their Faith doth not work by Love, nor their Knowledg by Obedience. And if this be their Judgment, can it be our Blessing?

Let us not then think Religion a litigious thing; nor that Christ came only to make us good Disputants, but that he came also to make us good Livers. Sincerity goes farther than Capacity. It is Charity that deservedly excels in the *Christian Religion*; and happy would it be, if where *Unity* ends, *Charity* did begin, instead of Envy and Railing, that almost ever follow. It appears to me to be the way that God has found out and appointed to moderate our Differences, and make them at least harmless to Society; and therefore, I confess, I dare not aggravate them to Wrath and Blood. Our Disagreement lies in our Apprehension, or belief of things; and if the common Enemy of Mankind had not the governing of our Affections and Passions, that Disagreement would not prove such a Canker, as it is, to Love and Peace in Civil Societies.

He that suffers his Difference with his Neighbour, *about the other World*, to carry him beyond the Line of *Moderation*, in this, is the worse for his Opinion, *even tho it be true.* It is too little considered by Christians, that men may *hold the Truth in Unrighteousness*; that they may be Orthodox and not know what Spirit they are of. So were the Disciples of our Lord, they believed in him, yet let a false Zeal do violence to their Judgment, and their unwarrantable heat contradict the great end of their Saviours coming, *Love.*

Men may be angry for God's sake, and kill People too. Christ said it, and too many have practised it; But what sort of Christians must they be, I pray, that can hate in his Name who bids us love, and kill for his sake, that forbids killing, and command love, even to Enemies.

Let not Men or Parties think to shift it off from themselves, 'Tis not this Principle, or that Form, to which so great a Defection is owing, but a degeneracy of Mind from God; Christianity is not at Heart, no fear of God in the inward part: no awe of his Divine Omnipresence; Self prevails, and breaks out, more or less, through all Forms, but too plainly: (Pride, Wrath, Lust, Avarice) so that though People say to God, *Thy will be done*, they do their own, which shews them to be true Heathens under a mask of Christianity, that believe without Works, and repent without forsaking, busie for Forms, and the Temporal Benefits of them; while true Religion, which is *to Visit the Fatherless and the Widdow, and to keep our selves unspotted from the World*, goes barefoot, and like *Lazarus* is despised. Yet this was the Definition the Holy Ghost gave of Religion before *Synods* and *Councils* had the *medling* with it, and *modeling* of it. In those days *Bowels* were a good part of Religion, and that to the *Fatherless* and *Widow* at large. We can hardly now extend them to those of our own way.

It was said by him that could not say amiss, *Because Iniquity abounds, the Love of many waxes old.* Whatsoever divides mans Heart from God, separates it from his Neighbour; and he that loves *self more than God, can never love his Neighbour as himself*, For (as the Apostle said) *if we dont love him whom we see, how can we love God whom we have not seen?*

O that we could see some men as eager to turn People to God, as they are to blow them up, and set

ſet them one againſt another. But indeed thoſe only can have that pure and pious Zeal, who are themſelves turned to God, and have taſted the ſweetneſs of that Converſion, which is to Power not Form, to Godlineſs not Gain. Such as thoſe do bend their thoughts and pains to appeaſe, not increaſe, Heats and Animoſities; to exhort People to look at home, ſweep their own Houſes, and weed their own Gardens. And in no Age or Time was there more need to ſet men to work in their own Heart, than this we live in; when ſo buſie, wandring, unruly, and licentious a Spirit prevails. For whatever ſome men may think, *The Diſeaſe of this Kingdom is Sin*, Impiety againſt God, and want of Charity to men. And while this Guilt lies at our Door, Judgment cannot be far off.

Now this being the Diſeaſe, I will briefly offer two things for Cure of it. The firſt is, *David's clean Heart and right Spirit*, which he aſk'd and had of God. Without this we muſt be a *Chaos* ſtill. For the Diſtemper is within; and our Lord ſaid, *All Evil comes from thence*. Set the inward Man right, and the outward man cannot be wrong. That is the Helm that governs the humane Veſſel. And this nothing can do but an inward Principle, the *Light and Grace that came by Chriſt*, which the Scripture tells us *Enlightens every one, and has appeared to all men*. It is prepoſterous to think that he, who made the World, ſhould ſhow leaſt care of the beſt part of it, our Souls. No, he that gave us an outward Luminary for our Bodies, hath given us an inward one for our Minds to act by. We have it: And 'tis our Condemnation that we don't love it, and bring our Deeds to it. 'Tis by this we ſee our Sins, are made ſenſible of them, ſorry for them, and finally forſake them. And he that thinks to go to Heaven a nearer way will, I fear, belate his Soul, and be irreparably m ſtaken. There are but *Goats and Sheep* at laſt; whatever ſhapes we wear hear.

Let's not therefore, Dear Friend, deceive our ſelves. *Our Souls are at Stake. God won't be mocked. What we ſow we muſt expect to reap. There is no Repentance in the Grave*; which ſhows, that if not there, then no where elſe.

To ſum up this Divinity of mine, It is the Light of Jeſus in our Souls that gives us a true ſight of our ſelves, and that Sight that leads us to Repentance, which Repentance begets Humility, and Humility that true Charity that covers a multitude of Faults; which I call God's Expedient againſt man's Infirmity.

The ſecond Remedy to our preſent Diſtemper is this, Since All of all Parties profeſs to *believe in God, Chriſt, the Spirit, and Scripture, that the Soul is Immortal, that there are Eternal Rewards and Puniſhments, and that the Vertuous ſhall receive the one, and the Wicked ſuffer the other*; I ſay, ſince this is the common Faith of *Chriſtendom*, let us all reſolve in the ſtrength of God to *live up to what we agree in, before we fall out ſo miſerably about the reſt in which we differ*. I am perſwaded, the Change and Comfort which that pious courſe would bring us to, would go very far to diſpoſe our Natures to compoſure eaſily for all the reſt, and we might hope yet to ſee happy daies in poor *England*: for there I would have ſo good a Work begun. And how it is poſſible for the Eminent Men of every religious Perſwaſion, (eſpecially the preſent Miniſters of the Pariſhes of *England*) to think of giving an Account to God at the laſt day, without uſing the utmoſt of their Endeavours to moderate the Members of their reſpective Communions towards thoſe that differ from them, is a Myſtery to me. But this I know, and muſt lay it at their Doors, as I charge alſo my own Soul with it, God requires Moderation, and Humility from us: For He is at hand who will not ſpare to Judge our impatiency, if we have no Patience for one another. The Eternal God rebuke (I beſeech him) the wrath of man; and humble All under the ſenſe of the Evil of this day; and yet (unworthy as we are) give us Peace, for His holy Names ſake.

It is now time to end this Letter; and I will do it without ſaying any more than this. Thou ſeeſt my Defence againſt popular Calumny; Thou ſeeſt what my thoughts are of our Condition, and the way to better it; and thou ſeeſt my hearty and humble Prayer to Almighty God to incline us to be wiſe, if it were but for our own ſakes. I ſhall only add, that I am extreamly ſenſible of the Kindneſs and Juſtice intended me by my Friends on this Occaſion; and that I am for that and many more reaſons, with great Truth and Eſteem,

Teddington, *October the 24th 1688.*

Thy obliged and affectionate Friend,

W. P.

POSTSCRIPT.

ONe thing in reference to my self I forgot to mention, I have been by some people with great art rendred powerful, that I might be made guilty, at least obnoxious; which hath often drawn from me this Expression to my Acquaintance; I have all the Inconvenience of a man of Power and Interest, but nothing of the reality or advantage of that Character. One thing I will say, and end; I must do as I would be done by, and cannot with fine Distinctions or popular Humor, absolve my self from that Duty; for, I thank God, I am what I was, and will be what I am, with His help, let the World say what it will. *Farewel.*

W. P.

FINIS.

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